



SALVO

WHAT THE LEFT GETS WRONG ABOUT GUN CONTROL

A passing glance at the headlines might suggest that the debate around gun ownership/gun control breaks down along the typical 'right wing' and 'left wing' party divide. Most elements of the mainstream right have coalesced around a narrative that "big government liberals want to eliminate the second amendment" — that is to say that their arguments lay strictly in the realm of respecting the 'sacred text' of the constitution. Other, more fringe elements of the right make similar points, though the crux of their position tends to portray gun ownership as a last defense against a tyrannical government; think militias of the far-right-libertarian or Bundy ranch disposition. A corollary of the right's rhetoric on guns, is their view of mass shootings as a series of aberrations, unconnected to a larger pattern.

The liberal philosophy regarding guns has solidified behind a vision of gun culture as belonging to the unsophisticated, poor, or unevolved. The liberal elite sees no use in understanding, let alone owning, firearms. These same liberals have historically offered paltry technocratic solutions to the gun violence problem; they favor increased background checks or the outlawing of certain gun accessories. Liberals may recognize that the violence perpetrated by mass shooters fits into a cogent pattern, but like those on the right, they are incapable of recognizing the structural root of the problem. Regardless of the rhetoric emanating from either pole in the debate, mass shootings have continued unabated, constantly spurring renewed calls for sweeping gun control. Herein lies a fundamental problem.

The calls to massively overhaul existing gun laws betray an understanding of who exactly a new regime of restrictive legislation would most effect. If we understand that jurisprudence is disproportionately meted out based on race, then clearly we should also understand that new laws — especially those which call for enhanced sentencing, like most

gun control legislation does — would disproportionately be applied to people of color and the poor. Despite all of their bluster, it would not be the suburban 'don't tread on me' libertarian types who would bear the judicial brunt of new gun control ordinances. Rather, as evidenced by cases like that of Tamir Rice and John Crawford III, the police are already eager to use the guise of 'being armed' or 'reaching for one's waistband' as a cynical cover for their obviously racist murders. Imagine then for a moment that they are extended a further legal precedent to criminalize those that they already subject to excessive arrest or violence. If we take the problem of mass incarceration seriously, then so too should we take our understanding of how the state actually functions in its application of the law. In this way, we must confront the fact that racial justice is a prerequisite for tackling gun violence, not the reverse.

We must chart a different path forward. Free from both the inaction of the right and the liberal reliance on violent state coercion. As revolutionaries, we understand that the abolition of class society and its replacement with a wholly more democratic and equitable alternative, is our only viable option. We contend that much of the violence we experience in our everyday lives, as well as that which is brought to bear in the horrific actions of mass shooters, has itself risen out of the violence, alienation, and degradation that we are subjected to by the forces of capital and state. The building of a society which not only acts to reduce isolation and anomie, but also allows individuals access to comprehensive physical

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physical and mental health services would, in our contention, make great leaps toward curtailing episodes of mass violence.

But how do we make a break from our current situation? As revolutionaries, we reject the reactionary libertarian notion that an armed anti-state insurrection or civil war could possibly hope to succeed in a one-on-one showdown with the armed forces of the state. However, we also recognize that firearms have played a historic role in helping to create the material preconditions for popular power. We must only look to the Black Panther Party — whose program of armed self defense spurred Ronald Reagan and the NRA to pass extraordinarily racist gun control laws in California — for confirmation that a well organized, armed revolutionary group can strike fear in the heart of the state, while also giving a burgeoning movement enough defensive breathing room to build its base.

Firearms have their place in revolutionary activity, though just as the Panthers did, it is imperative that we disabuse ourselves of the notion that bullets are the ultimate praxis. Instead, we must incorporate arms as but one component in a wider strategy of building up a popular, revolutionary mass movement. Contemporary groups like Redneck Revolt, the Socialist Rifle Association, and Huey P. Newton Gun Club among others, have made strides toward rejecting a fetishization of armed insurrection, while still recognizing the necessity of self defense that firearms help to facilitate in the context of popular organizing. For further evidence of this point, take this anecdote shared by civil rights organizer Charles E. Cobb, in his book This Nonviolent Stuf'll Get you Killed: How Guns Made the Civil Rights Movement Possible:

"William Worthy, who was a journalist...tried to sit down in an armchair in Martin Luther King's house and was warned by Bayard Rustin, who was with him, that he was about to sit down on a couple of handguns. [...] Martin King's household, as one person noted, was an arsenal with guns all over the place."

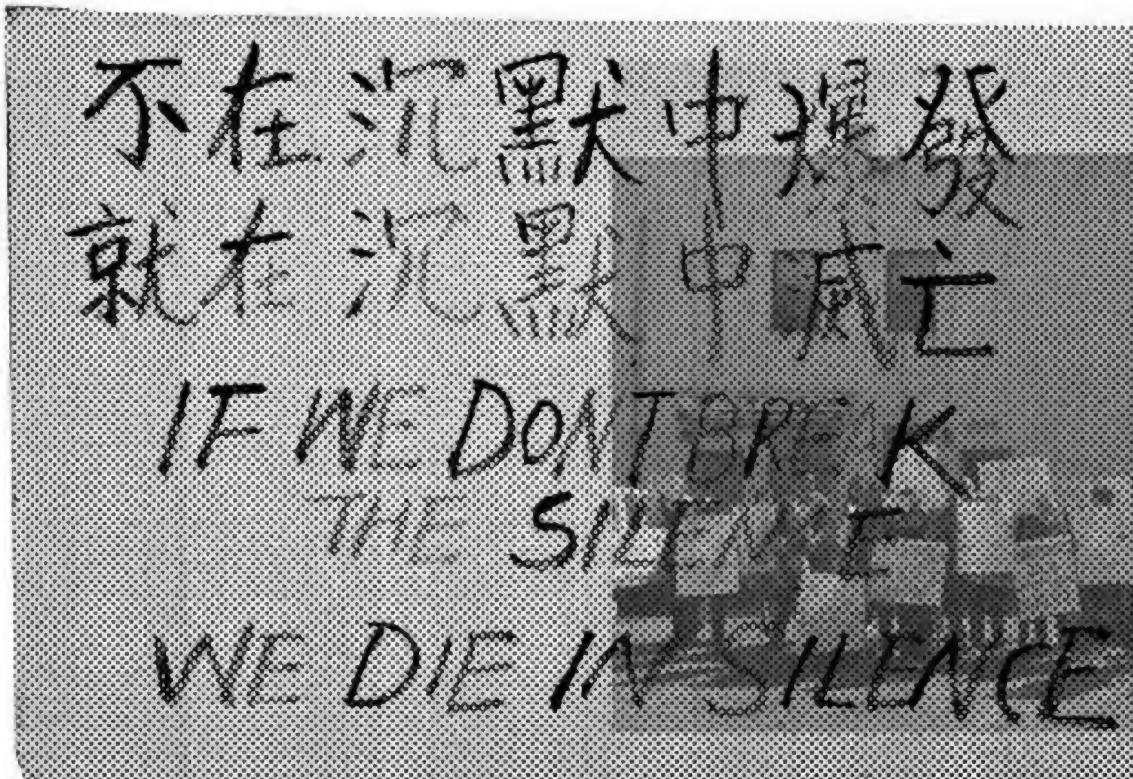
In his book, Cobb further makes the point that the vast majority of civil rights leaders who championed a commitment to 'non-violent' struggle, were still willing to use arms as a measure of self defense against white supremacist mobs and assassins.

Taking a cue from our forebears, we should recognize that guns have a place in our tactical and strategic outlook as revolutionaries, but in the same way are limited in their potential role. Members of Redneck Revolt and the Huey P. Newton Gunclub, for example, spend the vast majority of their time building programs of autonomy and survival, rather than at the range. Both groups have initiated food sharing programs, first aid courses, and firearm safety training. When hurricane Harvey struck the south coast of Texas, the Houston chapter of Redneck Revolt sprung into action — helping to distribute supplies and clear debris from waterlogged houses.

We should reject the glorification of firearms that so often occurs on the right, while also rejecting the fear and ignorance that is offered by liberals. We should emphasize that the roots of mass shooting events are linked intrinsically to the unequal material conditions of our society — and that neither intransigence nor reform can hope to bring this type of explosive violence to an end. This task can only be achieved through a fundamental reshaping of our society.

Further reading suggestions:

- [Setting Sights: Reflections on Community Armed Self Defense](#) by Scott Crow
- [Pacifism as Pathology](#) by Ward Churchill
- [Three Way Fight: Revolutionary Anti-Fascism and Armed Self Defense](#) by J. Clark
- [A Plea for Captain John Brown](#) by Henry David Thoreau



by Promise Li

While Los Angeles county has the largest and fastest-growing Asian American population in the United States, a recent report by non-profit legal center Asian Americans Advancing Justice-Los Angeles (AAAJ-LA) revealed that, between 2007 and 2011, the number of unemployed Asian Americans has risen by almost 90 percent. These statistics may paint a less rosy picture of San Gabriel Valley, which is conventionally portrayed as a suburban haven for more affluent for Asian and Pacific Islanders (API's). With over a third of Los Angeles county's Asian American population, the SGV is a far more economically diverse place than what most people would admit. And by diverse, I mean to highlight the already-existing and growing low-income population of APIs and Latinx that exist side-by-side the middle-class families and Chinese nationals. Median household income and options for home ownership continue to decrease, while unemployment doubles, and demand for social services balloons. Behind the model minority myth and a facade of a thriving, unassimilated hub for Chinese and Taiwanese culture, from new developments in Monterey Park to the vast stretch of eateries and boba shops along the 210 and 10 freeways, lies a new swath of young, urban working-class: increasingly unable to afford independent housing, and affected by limited job opportunities or unsustainable student debt.

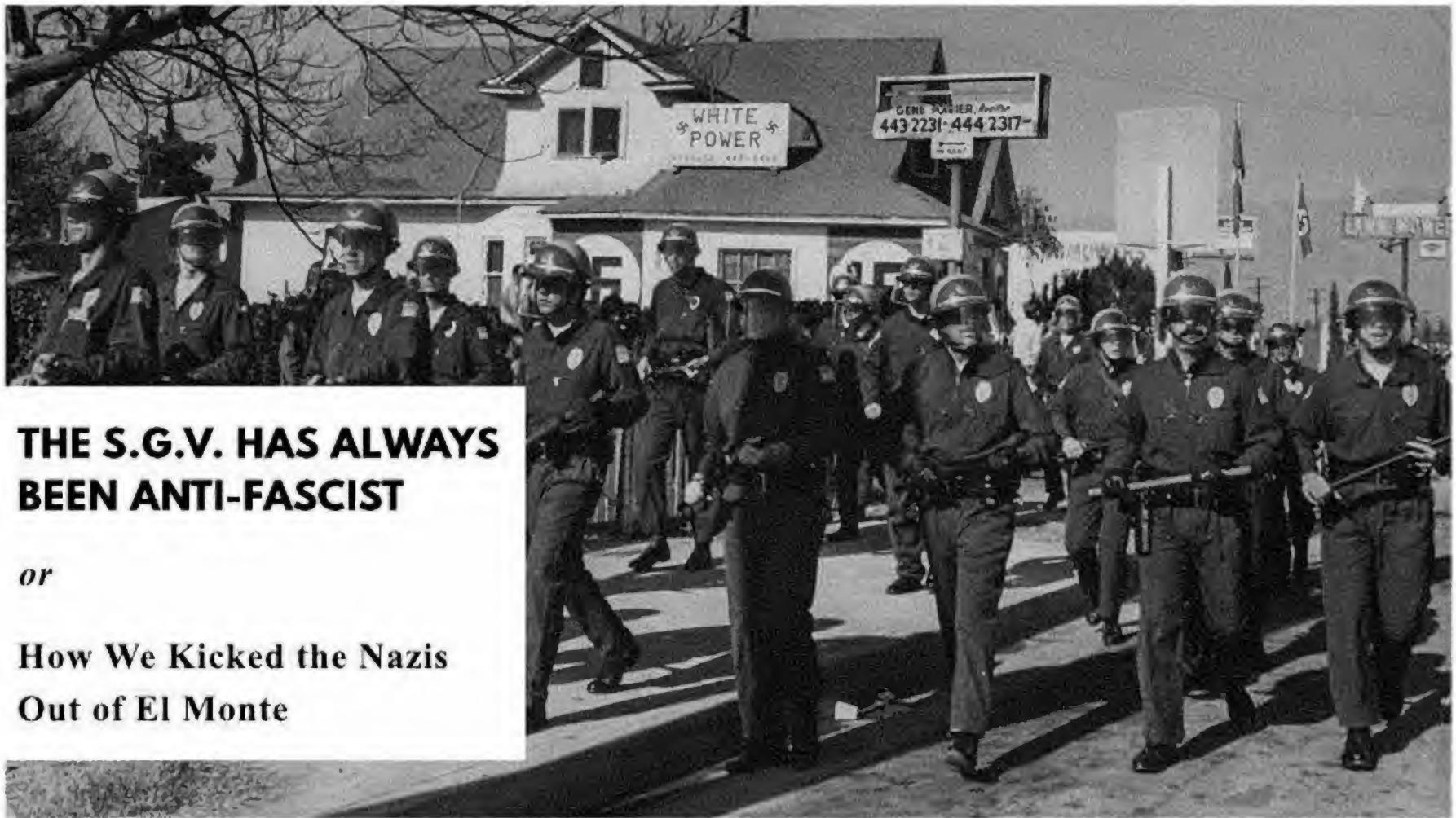
The social issues experienced by Asian Americans in the San Gabriel Valley are inextricably linked to the problems faced by L.A.'s Chinatown residents. Currently stricken by the effects of gentrification, Chinese and other API communities look eastward to not only preserve their sense of culture, but also to find decent places to rent and live. The last decade has seen many former Chinatown residents relocate to the San Gabriel Valley, among other areas, in the face of negligent landlords and unrestrained rent increases (the market price for an apartment now in Chinatown is over \$2000). Some of those who stay, continue to work long hours as home-care and service industry workers to support their increasing rent — making hours-long commutes to L.A.'s outlying suburbs, like the San Gabriel Valley.

Now more than ever, there is a need for an API-led progressive and radical presence in the S.G.V. capable of organizing constituent communities. The severe challenges of organizing a left presence in the region are readily apparent to anyone who knows or has lived in the community.

With one of the most effective organizing forces in the area being Chinese and other Asian evangelical churches, S.G.V.-based APIs are known more for their consistent support of right-wing causes, including anti-gay marriage protests, as well as their exertion of pressure against an recent affordable housing initiative in Temple City. There is, however, a legacy of progressive, community based organizing in the region, led by Asian Americans. Most notably, the Chinese Progressive Association's attempt to build a branch in the S.G.V. in the early 2010's was valuable, albeit short-lived. Various community programs, from the Asian Youth Center in San Gabriel to PFLAG's S.G.V. chapter, have also done tremendous work in providing needed care and services to marginalized sectors of the population. However, the need remains for a comprehensive grassroots, community-led mass movement that can attend to the compounding racial and class tensions in the area.

Since Bernie Sanders' campaign for presidency two years ago, Los Angeles County has seen a surge of progressive organized initiatives from the API community, including the Progressive Asian Network for Action (PANA). Democratic Socialists of America (DSA) and other radical organizations have become established in cities in and around the San Gabriel Valley. Many of these groups have been compelled to get involved in fight for the increasing for affordable housing and rent control in cities like Pomona and Pasadena.

But still, the elephant in the room remains: how can a mass-led, radical movement engage with a significant force in town: the Asian American population? Despite the increasing presence of API service workers and home-care workers, it is a stretch to suggest that they are progressive, let alone organized. Though, like the key to any successful mass movement, the work begins with people on the ground who are open to listen to each other's material concerns: wage theft, long hours, crappy bosses or landlords, poor working or living conditions, etc. Radicalized or progressive returning students, from colleges with large populations of Asian American students, like many of the UCs, Cal States, and local community colleges, may help provide some political direction for a new movement. Some, if not many of these students, may find themselves in less economically promising positions — and that is fine: there is a whole world out there waiting for you to organize.



THE S.G.V. HAS ALWAYS BEEN ANTI-FASCIST

or

How We Kicked the Nazis Out of El Monte

This is the second of a two part series. To read the full piece, please visit salvopaper.org/articles

Back in El Monte, Forbes and his local cohort established their presence on Peck Road by hanging large swastika banners from the front porch of the two story house. They also set about printing literature and inviting the local Ku Klux Klan chapter to use their headquarters as a meeting space. This activity quickly attracted the attention of El Monte city hall, as well as local residents. City officials tried to use legal methods of eviction similar to those employed by Glendale, but also hit a dead end. Residents living near the house, however, took a more direct approach. Regular acts of sabotage were committed; from busting out the windows of the nazi's cars, to eggs and bricks being tossed at the house.

Local opposition was made clear, especially on the several occasions that public demonstrations were held outside of the swastika emblazoned home. The largest of these demonstrations took place in January of 1972, where a crowd of over 1,000 demonstrators massed at Lambert Park and marched on the Party's headquarters. Upon their arrival, the crowd came face to face with about 20 uniformed nazis, carrying rifles and clubs, standing guard in front of the building. Almost immediately the crowd of anti-fascists let fly with a salvo of rocks, bottles, eggs, fireworks, and other debris. Some of the nazis were bloodied and forced to retreat inside. Others were able to hold their position, thanks to the arrival of a large Sheriff's Department riot squad.

As the Sheriffs swept through the crowd of anti-fascists, arresting about 40, some fought back. According to an account published by the L.A. Times, at least two policemen suffered bloody noses and other injuries caused by demonstrators. After six hours the crowd dispersed and the nazis were able to withdraw inside the headquarters to lick their wounds. Over the next several years, residents continued to put pressure on the nazis to leave their community. Acts of sabotage continued, as did other smaller demonstrations. In 1976 however, the final nail would be driven into the nazi coffin.

A long time member of the organization, Joseph Tommasi, had come to feel restricted under the leadership of Rockwell and Forbes. Because he was significantly younger than those in the Party's leadership structure, he believed that he was more in tune with the cultural trends of the 60's and 70's. Tommasi wore his hair long, smoked pot and listened to rock music. This was a stark contrast to many of those in the party who wanted to project an image of straight laced, 1950's purity. In 1974, Tommasi was forced out of the organization, prompting him to form a

splinter group which advocated for assassination and terrorism. Tommasi continued to hold a grudge against the Party, frequently driving by their headquarters and flipping off the uniformed guard who kept watch from the porch.

On August 15 1975, Tommasi made one such trip to the El Monte headquarters. There are conflicting accounts of what happened next. Some documents claim that Tomassi had parked and was attempting to start trouble with the posted guard, while others accounts hold that he remained in his car. In either case, prompted or unprovoked, the guard drew his gun and fired on Tommasi, striking him dead. In the aftermath of the shooting, the young guard was charged with manslaughter but served no time. The west coast division of the Party, however, would not recover. Only a year later, Forbes and his fellow nazis boarded up the doors and windows of the El Monte Headquarters and disbanded.



While this last bloody chapter of the story may appear to have broken the Party, we must not discount the role that continuous and militant community pressure played. The anti-fascist residents of El Monte and the surrounding cities made clear that the politics of the reactionary right had no home in the S.G.V. We can now draw clear parallels to the struggles being waged by today's anti-fascists, who are organizing to prevent the alt-right from gaining a foothold in our communities. Whatever form they come in, whether it be the khaki uniform of the American Nazi Party, or the suit and tie of today's alt-right, our communities must be vigilant and prepared to fight off the creep of fascism wherever it appears.



Capital vs. The Climate

by Rik W.A.

Impending climate catastrophe is far beyond debatable, according to experts, and is no longer a far-off-in-the-future scenario which can wait to be assessed. Rather, it is now. Today. Yesterday, even.

A recent New York Times piece by Justin Gillis asserts that in "the coming 25 or 30 years, scientists say, the climate is likely to gradually warm, with more extreme weather," and that in the longer term, "if emissions rise unchecked, scientists fear climate effects so severe that they might destabilize governments, produce waves of refugees," and cause "the seas to rise high enough to flood most of the world's coastal cities."

Largely incapable of comprehending the magnitude of the impending catastrophe, most people have been left immobilized in the face of assured destruction.

Halting climate change would take massive socio-economic overturn, so until we have hit that point as a society, we must look to examples of grassroots environmental organizing in recent history – The anti-pesticide campaign by the United Farm Workers Organization in the 1960s and '70s, for example, which was not only environmental, but class-based organizing, too.

Laura Pulido's book, "Environmentalism and Economic Justice" highlights just such examples.

"As part of the United Farm Workers Organizing Committee (UFWOC)'s attempt to build a union and secure contracts, they waged a multifaceted campaign against pesticide abuse, illustrating how the subaltern encounter environmental issues within the context of material and political inequality," Pulido writes.

These efforts to combat unjust, profit-driven mistreatment of the planet and people should set our foundational understanding of how to fix the problems in our communities with the help of no one but each other.

As nice as it may seem to recycle and buy a fuel-efficient vehicle, it's

frankly not nearly enough action within the general realm of capitalism's unyielding wrath on the natural world.

What may look like ecological efficiency within a profit-driven system realistically only exercised with the confidence that such measures will allow capital growth.

Similarly, corporate pandering that promotes "sustainability" or "going green" -- regardless of a particular firm's actual conceit -- would remain largely fruitless because of the dreadful effects which result from an overall unsustainable and non-green makeup of capitalism's DNA.

Although many laws and acts put into practice over the decades have made substantial impact on air and water quality, for example, relying purely on bureaucratic tactics should not mean the end of our involvement in such a dire subject.

Look at the United States Environmental Protection Agency, for instance; an institution created for, as the name implies, the protection of the environment. But unfortunately, the most recently appointed head figure of the EPA under Trump's administration, Scott Pruitt, has been instrumental in increasing the threat faced by our rivers, parks, and other natural areas - opening them up to the possibility of industrial plundering.

The threats to our planet can sometimes seem out of our reach, or as if they're nothing to worry about in our immediate area. But health concerns rise when industry goes unchallenged in communities.

Another system is not only possible, but necessary if we intend to begin to offset the already disastrous path we've started down.

Here in the San Gabriel Valley, communities can and should maintain vigilance when attempting to address the concerns which could affect our families and neighbors. Focusing on making lasting connections with one another and keeping a collective ear to the ground should be at the forefront of our ecological objectives. Together, the San Gabriel Valley community can play a crucial role in the struggle for an ecologically sound society.



LA AGAINST ICE

by Rik W.A. and C.H.

Since the beginning of June, there has been a growing furor over the revelation that the Trump administration has begun to make good on the promises of the campaign. Specifically, the promises regarding sealing the borders, imposing harsher penalties on those attempting to cross without documentation, and creating new barriers for those who choose to pursue the 'legal' means of entering the country. While prior administrations have similarly ramped up border militarization and galvanized the deportation machine (the Obama administration, for instance, deported more people than any prior presidency), there is now a new level of malice being applied to an already draconian immigration system.

With a plan created in large part under the direction of white house senior policy advisor Stephen Miller (who grew up in Santa Monica), given tacit approval by the president, and explicit approval by attorney general Jeff Sessions — a "zero tolerance" border enforcement plan has been cobbled together. What this has meant, in terms of on-the-ground reality, is the separation of asylum seeking immigrant families from their children. As information about family separations has become increasingly clear, so has the ire from many American citizens.

While some have been content with seeking redress for these grave abuses through their elected representatives, or by participating in single days of protest, there were others who have not been willing to sit idly by while children languish in makeshift prisons. Protests outside of ICE (Immigration and Customs Enforcement) facilities have been setting down roots, building up barricades, and turning into occupations. Since June 22nd, occupations at ICE buildings have popped up in Portland, New York City, Tacoma, San Diego, and Los Angeles. On June 25th, two members of the Salvo editorial collective spoke with members of the Los Angeles occupation, situated outside of the Metropolitan Detention Center in down town L.A.

SALVO: How did the occupation start?

OCCUPANT: This occupation came about as a direct result of what other groups across the country were doing and a bunch of concerned citizens, basically rallied together, to perform that

same action — with the intent of deliberately disrupting ICE operations

S: Have you gotten support from passersby?

O: I think it's incredibly important to point out that the national sentiment seems to be beginning to turn toward an understanding of what ICE actually is and how they terrorize migrant communities and generally communities of color. Generally they aren't terrorizing like Australians who overstay their visas. A lot of our donations and a lot of our support have come from the community itself. The activists who are here and camping out have a range of experiences, from people who were at Standing Rock, to people who have been in it since the 70's. It really is an intersectional coalition of people who could not sit by any longer. But we've really been sustained by the community members who come by to share food with us, the people who honk as they pass by, when they ask us specifically "what do you guys need, how can I support you?".

Because our occupation is also outside of one of the Metropolitan Detention Center, which is a federal prison, we often see people on the inside wave to us through the slotted concrete windows, flash the lights on and off from their cells, and tap on the windows so we can hear them. This, for me at least, has driven home that this struggle is more than just about borders, it's about the carceral state in general.

S: How is the occupation organized?

O: There is no leadership here. We meet nightly in a general assembly to talk, share, and build community. We're here all day, even though it's sometimes in shifts, but we end up eating together and sharing experiences with one another that build up a kind of solidarity that's hard to come by elsewhere.

The official twiter handle of the occupation is @LAagainstICE. Updates, requests for supplies, and further information can be found there.

FUERA

MIGRANTE

este barrio es una zona

prohibida para la polimigra



cut out and place in window.

Kids in Cages

Despite the impetuous post election calls from liberals to disallow the Trump administration or its policies from becoming 'normalized', this is precisely what has happened. Save for a slew of editorials appearing in the pages of the Washington Post or NY Times — which almost uniformly couch anti-Trump sentiment in outrage toward his buffoonish demeanor, rather than the substance of his actions — we have seen little wave making from the liberal left in the year and a half since inauguration.

Now, it has become increasingly clear that the administration is acting with concerted effort toward the making good on their promise of both dramatically limiting legal immigration, while also imposing the most ghoulish of punishments on individuals who have attempted to cross the border without documentation. In recent weeks, details of children being separated from their parents upon surrendering to Immigration and Customs Enforcement (ICE) have emerged. These children have subsequently been disappeared into the byzantine structures of 'state care'. In reality, these children have been taken to makeshift tent cities and converted walmart buildings, wherein they're not able to seek legal redress for their imprisonment, let alone see their parents who are similarly being held without due process. There's no need to go into detail about the horrific stories which have leaked out of the chain link child prisons... whether about the Texas deputy who was recently found molesting the kids being held, or of the two terrified brothers being told that their clinging to one another violates the rules of the facility that they are being confined in. These atrocities only belabor the fact that the continued existence of these child prisons, and murderous border policies in general are an affront to anyone who might claim to have a shred of compassion or common sense.

These goings on have sparked liberal outrage, drawing comparisons of the child prisons to concentration camps. We aren't ones for hyperbole, or ahistorical analogy, mostly because we believe the actions of ICE and the federal government constitute their own, unique place in the pantheon of sadism and evil. But, if the liberals want to keep comparing Trump to Hitler, that's fine with

us...so long as their actions are commensurate with the line that they are drawing between the two. Maybe it's time for the pundits here in the U.S. to put down their op-ed pens and take a cue from the Italian Partisans or French Resistance. Put up or shut up, as it were.

For us, calling for the complete and total abolition of ICE is a good start — as is the impulse to prosecute its leadership, officers, and foot soldiers. But clearly this isn't immediately realistic — maybe they'll have their day in the Hague, but it won't be anytime soon. Instead, the only recourse we have is direct action. Using our bodies, our tools, and whatever means we have available to us which might slow, or even cripple, the ability of ICE to carry out its mission. Some have already started. On Sunday, June 18th a massive demonstration took place outside of an ICE processing facility in Portland, Oregon. At the time of this writing, the demonstration has set down roots and turned into an occupation, preventing ICE vehicles or personnel from entering or leaving the premises. This tactic should proliferate.

The nearest ICE processing facility to Los Angeles is in Adelanto, in the high desert near Victorville. Its address is 10400 Rancho Road, Adelanto, CA 92301. There is also an ICE field operations office located in downtown Los Angeles — its address is: 300 North Los Angeles St., Room 7631A, Los Angeles, CA 90012

Salvo is a collectively edited and produced multi-media project which includes the newspaper that you're currently holding.

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Submissions to Salvo are accepted and encouraged

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